THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb" (REV. 7 : 14).

No. 40, Vol. LXXXIV. Thursday, October 5, 1922. Price One Penny.

THE "MORMON" PILGRIMAGE*

ELDER GEORGE D. CASTO.

MY brethren, sisters and friends, I rejoice with you in the opportunity afforded us jointly this afternoon of spending a quiet, peaceful hour in this sacred presence, and trust that the inspiration of your presence and the Spirit of the Lord shall direct the remarks to which I shall give utterance, to the end that when we shall leave this house of God to-day there shall have come into our lives a deeper sense of purpose and a fuller appreciation of that part that each individual should play as we journey between the cradle and the grave.

I am to speak to you in reference to a subject to which I devoted considerable attention as a student in an eastern university some six years ago. It was my fortune to prepare a thesis for a Master's degree on the subject of the "Mormon" pilgrimage, or the exodus of the "Mormon" people from the City of Nauvoo and the State of Illinois. In preparation of the manuscript for this thesis I read some 171 volumes on the "Mormon" question that reposed on the shelves of the library of the University of Michigan. I visited the city of Springfield, Illinois, and went into the archives wherein were stored the documents that contained evidence in respect to that period of time, incident to the banishment of the "Mormon" people. There are three phases in reference to this pilgrimage to which I invite your attention: First, the origin; second, the history; and third, the significance.

Late in the month of June, 1844, the people of Nauvoo had been

*Address delivered in the Salt Lake Tabernacle, Sunday, August 20th, 1922.

deeply stirred by the arrest and imprisonment of their founder and leader, Joseph Smith. It was not the first time that he had been arrested. Fifty-four times in the course of his brief career—he was murdered at the age of thirty-nine—he was haled into court, on every variety of crime, ranging from petty larceny to treason. Each time he was acquitted. And, mark you, he was never tried before a "Mormon" judge or by a "Mormon" jury.

Joseph Smith was mayor of Nauvoo, a city of some twenty thousand inhabitants, almost exclusively "Mormon." An indecent paper called the *Nauvoo Expositor*, owned, operated and controlled by a small coterie of unscrupulous men, sworn enemies of the "Mormon" Church, excommunicants from its membership, had made many savage and indecent attacks upon the Prophet Joseph Smith and his associates. This paper and these attacks were discussed at considerable length in the Nauvoo City Council. By a unanimous vote that municipal body declared the aforesaid paper a public nuisance, and instructed John P. Greene, the chief of police, to take over the plant. The *Expositor* was destroyed and its type scattered in the street.

Thomas Ford, chief executive of the State of Illinois, came to Carthage, Hancock county, Illinois, June 25, personally to investigate the "Mormon" situation. He granted an audience to Joseph Smith and his brethren. Governor Ford deprecated the action on the part of the Nauvoo City Council, to which reference has been made, and so stated to President Smith, who explained to Governor Ford what he regarded to be extenuating circumstances incident to the destruction of the printing press. Moreover, he proffered to make due compensation for the loss, and to pay damages as well. Thus the matter was to be amicably adjusted. Pending this adjustment, the Prophet and his companions were to be remanded to the custody of the sheriff of Hancock county. Subsequently, he was tried and acquitted. Excitement was rampant in Carthage. These vindictive persecutors were not to be denied. They clamored for blood. They placated the governor. June 27th he was persuaded to go about the business of state and leave the Prophet and his friend in the hands of the modern Carthagenians, a body of self-organized state militia, calling themselves the Carthage Greys.

Prior to his departure from Carthage, en route to Nauvoo, Governor Ford had guaranteed to Joseph Smith and his fellow-prisoners the full protection of the law. This guarantee he gave in the name of the chief executive of the sovereign State of Illinois. Yet scarcely had he quitted the confines of Carthage when a mob, shouting like demons, rushed the jail into which the "Mormon" leaders had been thrust. Hyrum Smith, brother of Joseph Smith, fell dead with the first shot. Rushing to the window, in the hope of saving his companions, Joseph Smith was greeted with a fusillade of bullets. Every one of his companions, save one alone,

was severely wounded. John Taylor, destined to become president of the "Mormon" Church, and a fellow-prisoner at the time, was shot five times. He was subsequently rescued from a prison cot beneath which he had sought refuge and lived to take a prominent part in the pilgrimage now under discussion.

It has since been proved conclusively—and I use the word advisedly and speak dispassionately—it has since been proved conclusively that Governor Ford knew of the contemplated murder, and supplemented some of the plans made in relation thereto. In audience with the chief executive, Joseph Smith had assured Governor Ford that the "Mormon" people, if left alone, would seek for themselves a new home in the peaceful valleys of the Rocky Mountains. His excellency dismissed the idea curtly. Said he: "I count the Latter-day Saints among the best citizenry of the State of Illinois. They are entitled to certain constitutional guarantees, to life, liberty, and the pursuit of happiness. I will protect them through thick and thin." But, as one prominent "Mormon" leader afterwards remarked, "Heaven deliver us from the Ford brand of protection." It was not the first time our people had learned not to put implicit faith in word of mortal man, nor on his arm rely.

One foul fiend incarnate dragged the body of Joseph Smith from the stairway at the foot of which it had fallen, and set it up against the well-curb near by. Though the body had been riddled by bullets, though the cheeks wore the death pallor, though the eyes wore the death stare, a score more of bullets pierced it. Then knife in hand this fiend in human form lunged forward to sever the head from the body and claim the reward placed thereupon by the mobocrats of Illinois. A bolt of lightning, heaven ordained, I personally believe, struck the wretch to the ground, while his companions slunk away in terror.

Matters quieted down in a few days, and the martyred leaders were given an imposing burial in Nauvoo. Surprised that "Mormonism" had not disintegrated when its leaders were murdered, mob violence burst out anew. The flames of hatred were fanned. Persecution more vindictive than ever was heaped upon the "Mormons." What crimes had they committed? They dared to worship Almighty God in keeping with the dictates of their own conscience. They dared to put a literal interpretation upon Scripture. They actually and honestly and implicitly believed that God would continue to make known his will unto the children of men through the agency of prophets as had been his custom in times past.

Persecution became more vindictive; it assumed a larger magnitude; it drew within its ranks more recruits, until finally Governor Ford himself was numbered among those who had no use for the "Mormons," and late in the fall of 1845 the edict of expulsion was issued against the "Mormon" people. I wish I might,

with master stroke, paint you a picture of that brutal exodus, for the galling effects of its terrible frenzy were endured through forty years of invalid life by my paternal grandfather. While tossing about on his bed in a delirium of typhoid-malaria fever, he was seized by mobocratic hands and thrust head foremost through the window of his own house, to fall in a crumpled mass in the snow. When his devoted wife, who had kept vigil by her husband, rose to protect him, the ruthless villians felled her with a chair. Heaven vouchsafed unto her a few moments of blissful forgetfulness. With returning consciousness came a realization of her surroundings and of her duty. She crawled to the door, crept through the snow, and found her husband still alive. Under stress of almost superhuman responsibility man sometimes outdoes himself, woman sometimes outdoes herself. The wise old philosopher spoke far wiser than he knew when he said, "Man's extremity is God's opportunity."

Upheld by him in whom she ever bade me trust, grandmother collected the few pieces of money that they owned, wrapped grandfather in a blanket, carried him by slow and periodic pilgrimages down to the Mississippi river, and paid a ferryman to take them across to the Iowa side. There she sought shelter under the protruding boughs of a giant oak. She prayed as many another has prayed in her anguish of soul. "More things are wrought by prayer than are dreamed of in our philosophy." She ministered to her husband's wants, bound up his wounds, and then went down into the Valley of the Shadow to do the mother's part. Thus environed, in all the bitterness of desolation, as the lengthening shadows deepened into the somber hush of that bleak February morn—the twenty-fifth—1846, my father was born. Ah, brethren and sisters, there have been many Gethsemanes since the one enacted at the foot of Mt. Olivet, whose hero and protagonist was Jesus Christ, the Prince of Peace, the man of sorrows.

All through that terrible winter the "Mormon" people struggled out of Nauvoo. Wearily they climbed the vantage ground on the Iowa side, and cast a lingering look on the beloved city whose building was both a testimonial to "Mormon" character and a challenge to their enemies. Toward the Golden West they turned their faces in hope and resolution, but not without sorrow.

Four times had the Latter-day Saints been driven from their homes—from New York, from Ohio, from Missouri, from Illinois. Now with blanched faces they looked back on their homes in dear, old Nauvoo, homes in the erection of which they had toiled and sacrificed, within which they had sorrowed and rejoiced, at whose shrine they had breathed the evening vespers, homes within whose hallowed walls young love had whispered nature's song, homes in the vicinity of which slept their consecrated dead. Down their pinched cheeks trickled the pent-up tears, hearts heaved in a

sickening agony, jaws snapped together in dogged determination, prayers rose on the wings of love to him who presides on the throne of grace, and the long cavalcade moved on to its momentous destiny.

Day after day they tramped the trackless wilderness of the Great American West. Temporary homes were established at Winter Quarters, now called Council Bluffs. A city was laid out, log cabins were erected, fields were fenced, plowed and planted. Crops were garnered in the fall of 1846, traveling outfits were overhauled, equipment perfected, supplies laid in to last a year, and in the early summer of 1847 the long pilgrimage to the Rocky Mountains was launched.

Ah! but many a soul passed final muster during that winter and spring of 1846 and '47. Footsore, penniless, starving, scores of them died. It was an hour fraught with consequences more tragic than the most sanguine of their number ever yet had dreamed. This was no spectacular dress-parade affair. Incomparable both in origin and execution, it teemed with sorrows unparalleled in all of the annals of American history; but more tragic events were yet to come. These "Mormon" people were to meet the supreme test.

Inactive, not to say indifferent, a state and a nation had watched unmoved this act of perfidy in Illinois. Now that nation in its hour of martial conflict called on the "Mormon" pioneers to furnish five hundred volunteers to fight in the war with Mexico. Did she get them? Listen: Commissioned by General Stephen H. Kearney, Captain James Allen was sent out from Fort Leavenworth to muster in the "Mormon" companies. He overtook the "Mormons" near Mt. Pisgah, Iowa. Immediately he went into conference with Brigham Young, who had succeeded to the presidency of the "Mormon" Church, upon the martyrdom of Joseph Smith. President Young called his people together and explained to them the nature and purpose of Captain Allen's visit. Then turning to the emissary of a Government that had spurned his people, Brigham Young said: "Captain Allen, you shall have the men. If we haven't enough young men, we'll take old men, and if we haven't enough old men, we'll take women. You shall have the men. We love the Government of the United States, notwithstanding her dereliction of duty touching ourselves and our property. We love the Constitution as a heaven-inspired instrument, and we shall ever stand for and abide by the majesty of of the law."

To raise this battalion at this time and under these circumstances was a tremendous sacrifice. Yet sacrifice and service have ever characterized the "Mormon" people. Some people similarly situated would have told Captain Allen to visit the clime made famous by Dante in his Inferno, and there recruit his soldiery. I am frank to confess, brethren and sisters, that there are two

schools of thought among the "Mormon" people to-day, in respect to this call for volunteers to fight in the Mexican war. Some people there are, and among the number I include my own father, who believe that the President of the United States was actuated by an ulterior motive in making this call. They think that he made this call for volunteers for the express purpose of precluding the possibility of success by absolutely insuring the failure of the "Mormon" colonization enterprise. Others there are, among whom I am happy to find myself, who believe that the President made only such a call upon the "Mormons" as he might have made of Baptists, Catholics or Methodists under similar circumstances. Be that as it may, I am happy to say that on July 16, 1846, companies A, B, C, D and E, of the "Mormon" Battalion were mustered into service at Council Bluffs. The loss of these men at this time and under these adverse circumstances meant increased burdens must be borne by the women folk of the pioneer hosts.

Still an invalid, my grandfather bade his brothers James and William Casto good-by, and with tear-brimmed eyes watched them march away with company D of the gallant battalion. Crest-fallen, bed-ridden, helpless he lay watching grandmother care for their little child. Deprived of a husband's wage-earning power, grandmother made the living, drove the oxen, nursed a babe in arms, and persevered in this memorable pilgrimage. However, economic stringency kept her and the family in almost abject poverty for eight years in Council Bluffs before they could continue their westward journey. Nor was hers an isolated instance. Listen to this letter written by a "Mormon" woman whose husband died in the ranks of the "Mormon" Battalion as the boys in blue marched on to Mexico.

"We were traveling when the call came for him to leave us. It was midnight when we were awakened from our slumber with the painful news that we were to be left homeless, without a protector. I was very ill at the time, my children all small, my babe extremely weak; but the call was pressing; there was not time for any provision to be made for wife and children; no time for tears; regret was unavailing. He started in the morning. I watched him from my wagon-bed until his loved form was lost in the distance.

"Two months from the day of his enlistment the sad news of my bereavement arrived. My husband had died en route to Mexico. This blow almost prostrated me. But I had just embarked upon a sea of troubles. Winter found me bed-ridden, destitute, in a wretched hovel which was built upon a hill-side. The season was one of constant rain; the situation of the hovel and its openness gave free access to piercing winds, and water flowed over the dirt floor, converting it into mud two or three inches deep; no wood but what my little ones picked up around the fence, so green it

filled the room with smoke, the rain dropping and wetting the bed which I was powerless to leave. No relative to cheer or comfort me, a stranger to all who ever loved me. My neighbors could do but little, their own troubles and destitution engrossing their time. My little daughter of seven was my only help. No eye to witness my suffering but the pitying one of God. He did not desert me.

"Spring brought some alleviation from my suffering, yet one pan of meal was my all, my earthly store of provisions. I found a sale for the leaders of my team. The long dreary winter passed, and although it was many months before health and comparative comfort were my portion, still I thank the Lord this was the darkest part of my life."

(TO BE CONTINUED.)

"DISARM OR PERISH."

On Tuesday, the 26th ult., Lord Robert Cecil presented to the Assembly of the League of Nations the report of the Disarmament Committee. Lord Robert's speech was probably the most impressive and pregnant ever addressed to the world. Briefly, he laid before the nations the choice between destruction and salvation.

"Whatever agreements be made at Washington or elsewhere to limit the weapons of war, in a life and death struggle all weapons will be used," he said. "Since the war enormous developments have been made in the size and effectiveness of aerial bombs, now said to be ten times as destructive as in the 'war to end war.' To these must be added the terrors of poison-gas and germs. Great cities can now be annihilated in a few hours. I know no means by which, if war continues, these things can be limited. America's refusal to ratify the St. Germain Convention leaves the armament firms free to export to all countries weapons of destruction. Such export is responsible for much of the war recently waged in Europe. It is called business enterprise; I believe I should be inclined to give it a harsher name."

With an earnestness that should penetrate to the peoples of every State Lord Cecil summed up in these words: "The nations of the world must disarm or perish. The choice is between life and death. If they will not take the way of safety let them take that of destruction. And their blood be on their own heads."

TAKE HIS WORD.

Can it be true, the grace He is declaring?
Oh! let us trust Him, for His words are fair.
Man, what is this, and why art thou despairing?
God shall forgive thee all but thy despair.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, OCTOBER 5, 1922.

EDITORIAL:

THE ONE SAFE GUIDE.

IN THE light of what has happened in recent years, I wonder if it will ever again be said, that war and famine are things of the past and never more can be. I mean, of course, while men and nations remain as they now are and the Millennium is yet unrealized.

Well do I remember how President Brigham Young and other leaders of the Church used to warn the Latter-day Saints of the approach of the judgments foretold by the martyred Prophet—famine and war among them—and how earnestly they pleaded with the people to prepare themselves for events that were coming upon the earth. President Young sensed it so keenly that he placed upon the Relief Society, that great organization of women which has grown up in the midst of the "Mormon" community, a special mission—that of gathering and storing grain against a time of scarcity; a duty that has been well and faithfully performed.

I remember, too, how some made light of the labors of these devoted women, declaring that famines were out of date and that there was no longer any danger of widespread suffering from such a cause. Too vast an area of the earth's surface was under cultivation, and the means of rapid transit and communication were too plentiful, to permit of such a misfortune. If famine threatened any part of the world, word of it could come in the twinkling of an eye, and millions on millions of tons of food-stuffs, speedily transported to the scene, would stave off the straitness and render the calamity impossible. Such was the argument advanced.

Alas for those who put their trust in the arm of flesh! In spite of the vast and ever increasing productivity of the soil; in spite of railroads, steamships, and telegraphs, spreading a net-work of steel and electricity over the face of the planet, this was and is still a famine-threatened world. During the Great War all civilized countries became aroused to the necessity existing for the avoidance of waste and the conservation of food-stuffs. The "Mormon" grain-storing movement was no longer a joke, a target for ridicule. The gaunt spectre of famine had shown a glimpse of his face, and the whole world trembled at the prospect

Not the least item of interest connected with this subject, was the request made by the United States Government, through its Food Administrator, in May 1918, upon the Church of Jesus Christ of Latter-day Saints, for the turning in of all the Relief Society wheat then on hand, for war uses. The request was cheerfully complied with, 225,000 bushels of wheat being promptly furnished by the Church Authorities and placed at the disposal of the Federal Government.

How easily a famine could come was shown in Western America during the extended drought of 1919, when lands usually productive lay parching for many weeks under the torrid rays of the sun. Millions of acres of growing grain perished for want of moisture. Even here in England, the summer of 1921 will be remembered for the prolonged dryness of the season—a most unusual occurrence in this humid climate—and a cause for ominous forebodings. As for famine-stricken Russia, that granary of Europe, its starving condition at the present time is a sufficient answer to the futile claim that human powers and earthly resources are all-sufficient, and that such evils as famine and war are obsolete, and never again can be.

Such a pronouncement as to war, was made repeatedly in public, only a short while before the dire conflict, the bloodiest and most ruinous in all history, burst forth. That splendid American publicist, Dr. David Starr Jordan, more than once expressed the positive conviction that another great war was impossible. "There is no war coming," said he, on returning in 1910 from Europe, where he had been lecturing on "Universal Peace." "The only battle between England and Germany will be on paper," he added. "The bankers will not find the money for such a fight, the industries of Europe will not maintain it, the statesmen cannot."

Two years later the same eloquent speaker delivered an address of like character in the Salt Lake Tabernacle, and this was just two years before the war that "could not come"—came.

More firmly founded than Dr. Jordan's optimistic and well-meant prediction was a forecast by the President of the "Mormon" Church, uttered at Brigham City, Utah, two decades before the outbreak of the World War. Said the venerable leader, Wilford Woodruff, in the course of a public address on the judgments of the last days: "Great changes are at our doors—the next twenty years will see mighty changes among the nations of the earth."

This was in the summer of 1894; and it was just twenty years after, or in the summer of 1914, when the terrible strife that has wrought so many mighty changes, swept like a whirlwind over the nations.

"Men may come and men may go," but Truth goes on forever. Heaven and Earth may pass, but God's word, by whomsoever spoken, will endure, and not one jot fail of fulfillment. The

sure word of prophecy is the one safe guide through the chaos of the present and the mystical mazes of the future.

O. F. W.

MYTHS ABOUT MORMONISM.

THE subjoined letter, written by Elder James H. Western, president of the Welsh conference, appeared in the *Cardiff Echo*, the *South Wales Daily News*, the *Cardiff Express*, and the *Western Mail*:

I noticed through the columns of your paper that Lulu L. Shepherd is in South Wales at the present time for the special purpose of warning against "Mormonism" the mothers and daughters of South Wales, who seem, according to the lady, to be lacking in intelligence and good judgment to the extent that they need a Shepherd to care for them.

It seems strange to me that in these days of comparative enlightenment, reckless agitators, with no regard for truth, reason, or the commonest rights of man, can have in their power to awaken against an unoffending people such a bitter and hostile sentiment as now prevails in this section of the country towards the grossly maligned Latter-day Saints.

Strange that men and women in a civilised Christian country can be so humbugged and misled that they will rise in wrath, and without a scintilla of evidence to justify such conduct, basely slander, threaten, and even offer violence to a few harmless missionaries, whose only offence is a peaceable promulgation of the Gospel of Jesus Christ.

"TEN WIVE'S STORY."

Surely if Mrs. Shepherd has so much evidence that the Latter-day Saints are polygamists, and that the returning missionary is presented with "ten wives and the office of high priest" for his services in procuring "Welsh and English girls" for the unlawful purposes, she should be patriotic enough to her Government to report them and give evidence sufficient to bring the perpetrators of such crimes to justice, instead of leaving "my country" and peddling her rubbish to the British public for a livelihood; or, if it is necessary to bring such evidence to Great Britain, why not offer it to the Home Office of the Government, who have been patiently waiting for years for such evidence.

In behalf of the Church of Jesus Christ of Latter-day Saints I positively deny this slanderous charge, and offer the following facts and statements in their refutation:

The "Mormon" elders have been in Great Britain for the past eighty-five years; never once in that time has one of them been taken into the courts and a misdemeanour proved against him. Even the British Government, after thoroughly investigating the

matter, can find nothing against them. By a decision of the Lord Chief Justice, the Church is legally recognised in the United Kingdom, and is also recognised by the Governments of the British Dominions.

U. S. Senator's Tribute.

On the 11th of November, 1919, the "Mormon" question was taken up in the United States Senate. There was not one word spoken against the people, but various senators who had traveled and lived among the "Mormon" people pronounced them as "sober, industrious, frugal, honest and law-abiding citizens of the United States." This evidence can be obtained from the Congressional Records of the United States Senate for November 11, 1919.

The Salt Lake Commercial Club prints the following:—

"The Commercial Club of Salt Lake City, Utah, through its duly constituted Board of Governors, hereby desire it to be known that it has taken cognisance of and read these statements, which it brands as being vicious in intent and so obviously inconsistent as to be their own refutation, and they are scandalous, pernicious and false."

Sixty per cent. of the people of the Utah capital are non-"Mormons" and belong to various sectarian churches, which not only exist but thrive there. The Rev. Peter A. Simpkins, Phillip's Congregation Church; the Rev. J. Sherman Wallace, Immanual Baptist Church; the Rev. Chester A. Snyder, Central Christian Church; the Rev. James H. N. Williams, First Methodist Episcopal Church; the Rev. William W. Fleetwood, St. Mark's Episcopal Cathedral; and the Rev. George E. Davis, First Presbyterian Church, all of Salt Lake City, recently published a denial to the world of slanderous charges made against the Mormon people.

The Britannic Association of Utah, of which Mr. David Lloyd George is honorary president, declares among other things: "That it is a lie to say that polygamy is being encouraged by the 'Mormon' Church, or practised by the people. That it is a lie to say that women and girls are imported here for immoral purposes or to become polygamous wives. Our society is non-sectarian."

£500 Offer.

For the past eleven years £200, now £500, has been offered by the business interests of Utah to any claimant proving that the "Mormon" Church has performed or sanctioned one polygamous marriage since 1890, or has ever enticed man or woman to America or elsewhere for unlawful purposes.

Volumes of such evidence could be adduced from statistics and prominent men of the United States and elsewhere to prove that the Latter-day Saints are a law-abiding, virtuous people.

People who spend their time cleaning other people's houses

usually neglect their own, so first "pluck out the mote from your eyes," and then you will see more clearly how to deal with the Latter-day Saints.

MINUTES OF THE NORWICH CONFERENCE.

THE Norwich annual conference convened Sunday morning, the 24th ult., at 13a St. Benedicts Street, Norwich. President Orson F. Whitney, who was unable to attend, was represented by Elder William A. Morton. There were also present: President William H. Wilson, all the traveling elders in the Norwich conference, a large number of saints from the respective branches, and others who are earnestly investigating the doctrines of the Church. Preliminary music was played by the organist, Sister Violet Shepherd, and the conference was opened by the congregation singing "Welcome, welcome, Sabbath morning." Brother Charles Coleby offered the invocation. The sacramental song "We'll sing all hail to Jesus' name" was sung and the sacred emblems were administered by Elders Petersen and Blood. After the concert recitation, led by Elder William E. Allen, a chorus of children of the Norwich branch sang "Our angels." President Wilson then introduced the subject, "The Life of Oliver Cowdery," which was treated in a creditable manner, fourteen brethren and sisters taking part. The Norwich branch choir sang "True to the faith." Elder Morton said he deeply regretted, as he knew the elders and saints did, the absence of President and Sister Whitney. The president, he was pleased to tell them, had greatly improved in health and would be back at his post in a day or two. He and Sister Whitney had sent to the conference their best wishes for its success. The speaker then gave an interesting and instructive address on "The gospel of service," basing his remarks on the words of the Prophet-king, Mosiah: "Behold, I tell you these things, that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God." "Sweet is the work" was sung by the congregation, and Brother Willian Walker, of the Lowestoft branch, pronounced the benediction.

At the close of the session the elders repaired to an upper room, where a profitable Priesthood meeting was held. The reports given by President Wilson and his fellow-missionaries were very encouraging and their testimonies inspiring. Valuable instruction was imparted by Elder Morton. He counseled the brethren not to grow weary in the Master's service, but to labor faithfully. Only by so doing could they win the approval of the Lord, which is a great reward.

The afternoon session commenced by the assembly singing "Praise to the man who communed with Jehovah," followed with

prayer by Elder Crowther. "After singing "How firm a foundation," the general, mission and conference authorities were presented by President Wilson and sustained by unanimous vote. The traveling elders sang "O my Father" in a pleasing manner.

Elder Peter Tolboe was the first speaker. He delivered a logical and impressive address on "The law of obedience," showing that on it hangs all of God's blessings. He was followed by Elder Russell H. Blood, who spoke on divine authority and testified that this power is possessed by the Church of Latter-day Saints. Sister Ethel Wilkin sang sweetly "The unknown grave," after which Elder Joseph Coulam addressed the meeting. Said there are many hearers of the word but few doers of it. Only by doing the will of the Father can men know of the truth of the Gospel. Elder C. Douglas Barnes asked and answered the question "What must we do to be saved?" His answer was: "Believe on the Lord Jesus Christ and yield obedience to the laws and ordinances of His Gospel." He testified that the true Gospel is taught by the Church of Jesus Christ of Latter-day Saints. Those who hear it and reject it do so at their own peril. The marvelous work wrought by Joseph Smith proclaims him a Prophet of the living God. "The Spirit of God like a fire is burning" was sung by the congregation. Elder Jesse Petersen spoke impressively on repentance, as did also Elder William E. Allen on the first principles of the Gospel. Elder Percy Whetton told of the persecutions which the saints had endured for the Gospel's sake, but in all of which they were sustained by him in whom they believed and had put their trust. Zion has triumphed, while all who have risen against her have been confounded. After singing "Now let us rejoice," Brother Alfred Burrell pronounced the benediction, and the conference adjourned till 6:30.

At the evening meeting the hall was filled to its utmost capacity, there being many strangers and investigators in the congregation. Singing, "For the strength of the hills we bless thee." Invocation, Elder Percy Whetton. Elder Joseph Crowther was the first speaker. He showed that the Gospel taught by the Latter-day Saints is both reasonable and scriptural, and that it is the only true Gospel. He testified that in it there is the power of God to save and exalt mankind. Sister Florence L. Spall sang pleasingly the solo, "Resignation." Elder Claren Schofield spoke impressively on "The power of prayer." Elder Percy Whetton sang "I come to thee," and the remainder of the time was occupied by Elder Morton. He said he had been deeply impressed with the testimonies of the elders. Notwithstanding the rebuffs and ill-treatment they were receiving daily, they had testified that this is, indeed, the happiest time of their life. How is it possible for men to be happy under such circumstances? It is because they know that they have the truth, because they know they are in the service of the Lord, and because they are upheld

by his almighty power. Many churches have fallen of their own weight, he said; but the Church of Jesus Christ of Latter-day Saints, opposed by the world from the day of its organization till the present time, has weathered all the storms that have beat upon it, and stands firmer to-day than ever. This because it is founded upon the rock of Eternal Truth.

The conference was brought to a close by the congregation singing "Lord dismiss us with thy blessing." Benediction by Elder Peter Tolboe.

C. Douglas Barnes, Clerk.

FROM THE MISSION FIELD.

District Conference.—On Sunday, the 10th ult., a district conference was held at Swindon, Bristol conference, at the home of President Fred Coombs, 36 Clarendon Cottages. There were present from Cheltenham, President James I. May, Elder Floyd Thatcher, and Sister Nellie Middleton. At the Sunday-school session lessons were given from the Book of Mormon. The evening meeting was addressed by President May and Elder Thatcher. The conference was greatly enjoyed by all who attended.

Relief Society Social.—On Saturday evening, the 16th ult., the Relief Society of the Sheffield branch gave a very enjoyable social and entertainment. President J. W. Ernest Tomlinson and all the traveling elders in the Sheffield conference were in attendance. There was also a large gathering of saints and friends. A program, consisting of songs, recitations, saxaphone and piano solos, was rendered, after which refreshments were served. The rest of the evening was spent in playing games.

Baptisms.—Sunday afternoon, the 24th ult., a baptismal service was held at the Swan Baths, Norwich, at which President William H. Wilson presided. Three candidates were baptized by Brother James Hook and confirmed by President Wilson, Elders Russell H. Blood and Joseph Coulam.

On Saturday, the 23rd ult., the elders and saints of the Belfast branch of the Irish conference assembled at Helen's Bay, where a baptismal service was held. Three candidates were baptized by Elder Claude W. Hinckley.

Sunday-school and M. I. A. Organized.—President J. W. Ernest Tomlinson, of the Sheffield conference, and Elders Clarence L. Giles and Lyle A. Riggs were in attendance at the Higham branch meetings on Sunday, the 24th ult., and organized a Sunday-school and Mutual Improvement Association. The officers of these organizations are as follows: Superintendent of Sunday-school,

Brother Fred Birkhead; Daniel Howarth, first assistant; Leonard Gelder, second assistant; Elizabeth Howarth, secretary. President of the M. I. A., Leonard Gelder; first counselor, Sarah Gelder; second counselor, Doris Howarth; secretary, Richard Birkhead.

Relief Society Conference.—Sunday evening, the 24th ult., the Relief Society of the Barnsley branch, Sheffield conference, held its annual conference. President J. W. Ernest Tomlinson and Elders Clarence L. Giles and Lyle A. Riggs were in attendance and addressed the meeting. A gratifying report was given by the officers of the organization. A vacancy in the branch presidency was filled by the appointing of Brother James Asquith as second counselor to President Robert H. Briggs. Lillian Starbuck was sustained as branch clerk and Hilda Asquith as assistant branch organist. The Mutual Improvement Association was re-organized. James Asquith was chosen president; Herbert Oxspring, first counselor; Emily Burton, second counselor; Annie Hibbert, secretary.

Priesthood Meetings.—Saturday evening, the 15th ult., a Priesthood meeting of the Scottish conference was held at 30 Abbotsford Place, Glasgow. There was a large attendance. Among those present were: President John B. Cummock, all the traveling elders in the Scottish conference, Elder William A. Morton and Sister Annie H. Morton, from Liverpool. Elder Thomas Finlayson told of good results that had followed the mob attack recently made upon himself and his companion in Edinburgh, and Elder David N. Low spoke encouragingly concerning the work in that city. Elder Frank W. McGhie reported the Glasgow branch in a satisfactory condition, and Sister Jennie Glass told of the good work that is being done by the Relief Society of that branch. Brother Robert McQueen, president of Glasgow M. I. A., gave a gratifying report of the organization. Sister Morton expressed her appreciation of the blessings that had come to her and her family through the Gospel. She had resided in Salt Lake more than thirty years, and was proud of the city and its people. She exhorted the saints to be faithful, and to let their lives speak even louder than their words. President Cummock summarized the reports, with which he said he was well pleased, and gave timely counsel to the elders and saints. Elder Morton spoke impressively in relation to prayer, which, in order to bring the blessings of heaven, must be offered up in faith and in sincerity of heart. His stories of the far-reaching results that had attended the distributing of Gospel tracts and pamphlets were full of interest and encouragement.

Branch Conferences.—The semi-annual conference of the Halifax branch, Leeds conference, was held at Halifax, on Sunday, the

10th ult. President Andrew T. Jacobsen presided. He was accompanied by Elders Ralph S. Gray, Aaron P. Leishman, and Joel A. Smith. A delightful program, marked by promptness, accuracy and admirable memory work, was rendered by the children of the Sunday-school, under the direction of Brother George Smith. The auxiliary organizations were reported in a flourishing condition. At the evening session the hall was crowded to its capacity; there was a goodly number of investigators in the congregation. Gospel discourses were delivered by the above-named elders, and a vocal solo was rendered by Sister Lily Cook. A splendid spirit prevailed throughout the conference.

The semi-annual conference of the Bristol branch (Bristol conference) was held Sunday, the 24th ult. President James I. May, Elders Floyd H. Thatcher, Frank Lockyer, and Ernest G. Joseph were in attendance. The subjects treated at the Sunday-school session were the gathering and the scattering of Israel. President H. E. Neal reported the branch in good condition. Impressive discourses were delivered by the visiting brethren. The conference was greatly enjoyed by all who attended.

The semi-annual conference of the Gateshead branch (Newcastle conference) was held in the Westfield hall, Alexandra Road, Gateshead, Sunday, September 24th last. The local priesthood, with conference President James T. Palmer and Elders Ezra T. Benson and Thomas V. Phillips, met in a Priesthood meeting. The conditions in the respective organizations in the branch were reported, and much encouragement was given by President Palmer and the other elders. At 2:30 the first session of the conference was held, the time being given over to the Sunday-school. A very interesting and instructive program was rendered. President Palmer and Elder Benson gave short addresses on the importance of Sunday-school work, and encouraged the members. There was a large attendance at the evening session, among those present being many friends and investigators. All listened with interest to Gospel discourses delivered by President Palmer and Elders Phillips and Benson. A vocal solo was feelingly rendered by little ten-year-old Doris Grey.

CONTENTS:

The "Mormon" Pilgrimage	625	Myths About Mormonism	634
"Disarm or Perish"	631	Minutes of the Norwich Conference	636
Poetry: Take His Word...	631		
Editorial: The One Safe Guide	632	From the Mission Field	638

EDITED, PRINTED AND PUBLISHED BY ORSON F. WHITNEY, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.